



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

L'Infantilisme, le Féminisme et les Hermaphrodites Antiques. Par HENRY MEIGE. *L'Anthropologie* (Paris), Tome VI (1895), pp. 257-275, 414-432.

The writer of these interesting articles points out the recentness of the terms *Infantilism* and *Feminism*, the corresponding French words "finding no place in the Dictionary of the Academy in Littré, or in any of the medical encyclopedias, though the terms introduced by Lorrain have been in use for more than thirty years. Following M. Féré, the author classifies the sex-anomalies thus: *masculinism* (where the secondary sexual characters of the male predominate); *feminism* (where the secondary sexual characters of the female predominate); *androgynism* (mingling of the secondary sexual characters of male and female); *infantilism* (preservation of the corporeal forms of infancy). The articles are illustrated, and the author gives details of cases and bibliographical references. M. Féré calls attention also to the marked corporeal and psychical rapprochement of the woman and the child.

The Origins of Invention. A Study of Industry among Primitive Peoples. (Contemporary Science Series, No. xxviii.) By OTIS T. MASON, Curator of the Department of Ethnology in the United States National Museum. London, 1895, 419 pp.

The special facilities of the United States National Museum and the author's marked ethnographic skill have enabled Prof. Mason to write an interesting and instructive book of the beginnings of human industry. Under the following chapters: Tools and Mechanical Devices, Invention and Use of Fire, Stone Working, The Potter's Art, Primitive Uses of Plants, The Textile Industry, War on the Animal Kingdom, Capture and Domestication of Animals, Travel and Transportation, The Art of War, the author presents a vast amount of detail useful for the psychology of human action (mental and physical) and the propagation and dissemination of the knowledge *to do*. We have pointed out to us the fore-runners of our modern triumphs of inventive skill, and it is astonishing how many inventions the savage and barbarous races possess. To use the words of the author: "The devices of pristine man are the forms out of which all subsequent expedients arise. The fire-sticks of savages are the earliest form of illumination by friction. The tribulum is the modern thresher with stone teeth. The *kaiak* furnishes the lines of the swiftest racing boats. The sewing machine makes no new loops. Warfare is still cutting, bruising, or piercing. All art lines and geometry were born in savagery. Society, even, can never change in organizations and motives. Our most precious maxims ante-date literature. The whole earth is full of monuments to nameless inventors." Prof. Mason's book is one that should be welcome to every psychologist and historian of the human mind in its relation to the earth and all that therein is.

The Character and Antiquity of Peruvian Civilization. By GEORGE A. DORSEY. (Reprinted by permission from Denison Quarterly, Vol. III. No. 1, Granville, Ohio), 10 pp. 8vo.

Dr. Dorsey, who has had an opportunity of reasoning *de visu*, since he has been himself in the land of the Incas, takes a very high view of ancient Peruvian civilization, and a very low one of the influence of the Spaniards upon native culture. The condition of the Quichuas "has not improved in a single particular," while alcohol, Spanish oppression, corruption in religion, and the con-

stant reminder of their "inferiority" to the conquerors, have aided in their degeneration. The religion of the most enlightened Peruvians of old was almost monotheistic; they had national songs, love songs, dramas, the best elements of a national literature; as architects and agriculturalists, they surpassed more than one country in contemporary Europe, and in government and social order, their confederation was nobler than those of the Greeks. How far they might have proceeded in culture, had not the irruption of Europeans taken place, we know not; but, as Dr. Dorsey points out, the limited amount of arable land, and the absence of the horse, goat, cow, camel (they had the llama only), forbade their reaching the very highest stages.

The Protohistoric Ethnography of Western Asia. By D. G. BRINTON. (Reprinted May 23, 1895, from Proc. Amer. Philos. Soc., Vol. XXXIV.) Phila., 1895, 32 pp. 8vo.

The conclusions reached by Dr. Brinton in this brief and admirable *résumé* of the results of recent studies of the ancient peoples and languages of Western Asia, are: (1) No evidence of a prehistoric non-Eurafrican race in Western Asia, whose soil has always been held by the Caucasian, Semitic, or Aryan branches of the white race; (2) the area of the Caucasian stock in prehistoric times was more extensive to the south, whence they have been driven by Aryans and Semites; (3) the limits of durable ethnic impressions by the Semites have been from time immemorial the mountains of Amanus on the west, the Masius on the north, and the Zagros on the east; (4) from the Zagros to the Pamir the Aryans (with whom are classed the Medes and proto-Medes) were in possession at the dawn of history; (5) the civilization of Babylonia arose from some branch or blend of the white race, and not from any tribe of the Asian or Yellow Race, still less from the Dravidian or Black Races; (6) the Anatolian group of Asia Minor was allied to the Gallo-Celtic tribes of central Europe, and preceded by probably several millenniums the Hellenic migrations into Asia. Dr. Brinton makes clear the ethnic phenomena of Western Asia, over which imaginative writers have spun so many cob-webs.

Crania from the Necropolis of Ancon, Peru. By GEORGE A. DORSEY. (From the Proc. Am. Ass. Adv. Sci., Vol. XLIII, 1894), 12 pp. 8vo.

Dr. Dorsey gives measurements and tabulations of 123 crania—58 males (natural), 32 males (deformed), 28 females (natural), 23 females (deformed), 14 children. A curious fact brought out is that the average capacity of the deformed males (1,480cc.) is greater than that of the natural males (1,450cc.), while that of the deformed females (1,185cc.) is much less than that of the natural females (1,270cc.).

The Algonquian terms Patawomeke and Massawomeke. W. W. TOOKER. Amer. Anthropol., Vol. VII (1894), pp. 174-185; *On the Meaning of the Term Anacostia*, *ibid.*, 389-393; *The Name Chickahominy*, *ibid.*, Vol. VIII (1894), pp. 257-263.

Mr. Tooker's keen analysis of Algonquian place and folk-names is one of the best contributions of recent years to the science of linguistic psychology. Upon him the mantle of Dr. J. H. Trumbull seems to have fallen. America hardly needs the appeal of De la Grasserie to see the importance to psychology of the study of primitive languages.